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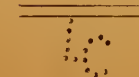
# THIS WAR FORETOLD



*The Scriptural, Scientific and  
Historical Evidence.*

BY

B. H. HAYNES, M. D.



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**The Scriptural evidence** in chart below and in the pamphlet following proves that the Seventieth Week and the Time of the Gentiles mean the Christian Age. Also proof is advanced that the year 1917 marks the middle of this Christian Age. A deduction made possible by the chart shows that the government which started this war is to be destroyed, but later will be reconstructed in a new form by the victor. (See Page XIII.).

This chart represents our view June 25, 1918.

SEVENTY WEEKS									
DRAWN BY G.W. DRESCHER		(THE ENTIRE BOOK ANALYZED BELOW, ALSO ALL THE TEXTS ARE FROM REVELATION)						COPYRIGHT 1918 B.H. HAYNES, M.D.	
69 WEEKS	I DAY	II DAY	III DAY	IV DAY	V DAY	VI DAY	VII DAY	ETERNITY	
GROUP I	CHURCHES						CH. 1	JUDGMENT	
	2:1-7	2:8-11	2:12-17	2:18-29	3:1-6	3:7-13	3:14-22		
	SEALS						CHS. 4 AND 5		
GROUP II	6:1-2	6:3-4	6:5-6	6:7-8	6:9-11	6:12-17	8:1	JUDGMENT	
	TRUMPET BLASTS						CH. 8:2 TO 6		
GROUP III	8:7	8:8-9	8:10-11	8:12	9:1-11	9:13-21	11:15-18	JUDGMENT	
	THUNDER VOICES AND BOOK						CH. 10:1-11		
GROUP IV	12 MO. (3 1/2 YRS. (DAYS))				1260 DAYS (3 1/2 YRS. (DAYS))			JUDGMENT	
	SYMBOLICAL FIGURES								
GROUP V	12:1-6							JUDGMENT	
	1260 DAYS (3 1/2 YRS. (DAYS))								
	12:7-17								
GROUP VI	13:1-10							JUDGMENT	
	12 MONTHS (3 1/2 YRS. (DAYS))								
	CURSES						CHS. 15:1 TO 16:1		
GROUP VII	16:2	16:3	16:4-7	16:8-9	16:10-11	16:12-16	16:17	JUDGMENT	
	TIME AND ETERNITY						CH. 17:1-2		
GROUP VIII	17:3-				TO 19:2	20:1-6		REVELATION 21:1 TO 22:5	
NUM. 17:35; MOSES- EZEKIEL 4:1-6	CONCLUSION				(22:6-21)			ETERNITY	
BC 458 69 WEEKS	25 A.D. (DAN 9:25)								
405 B.C. 62 WEEKS	29 A.D. (DAN 9:26)								
THE THREE DESOLATIONS OF JEWISH TEMPLE-WOR- SHIP-169 B.C., 70 AND 62 A.D.	70 A.D.								
THE THREE PIVOTAL POINTS	FIRST HALF WEEK 182 1/2 YRS.								
GOVERNMENTS I, II, III, IV	284 YRS. 298 YRS. 1260 YRS. 46 1/2 YRS. 169 YRS. 674 YRS. 1090 YRS.								
GOVERNMENTS I, II, III, IV	29 A.D. 313 A.D. 611 A.D. A.D. 1871 (1917)								
	DAN. 2:31-45								
	DAN. 7:2-27								
	SEVENTIETH WEEK OR GENTILES' WEEK								

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# CONCLUSION



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# VICTORY FORETOLD

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SEVENTY WEEKS SUPPLEMENT—INTRODUCTION NOTES. THIS WAR NOT ARMAGEDDON, IS MENTIONED IN PROPHECY, WILL BE ENDED IN YEAR 1918.

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Many persons are possessed of the idea that this war is the Armageddon of Scripture. If it is Armageddon it must conform to the Scriptural requirements. First, the chief center of fighting should be at the mountain of Megiddo, fifty miles north of Jerusalem. Second, there must be an army of 200,000,000 tanks. Third as a result of that battle a third part of the men on earth must be destroyed. Fourth, previous to the battle of Armageddon the whole human race should have come quite completely under the preaching of the Gospel of Christ. Fifth, the Euphrates river must before the battle have been dried up so as to furnish a "way" for the march of armies coming from the east. These five conditions have not been met in even a major part of any one of them. Therefore it is quite plain the present war is not Armageddon. Has this war then any place in prophecy? I believe it has. By the statements as well as by the signs and types given in Revelation we can divide the elapsed Christian age into four periods. The first of these periods closes with Constantine's Edict of Toleration in the year of our Lord 313. The second period closes when Mohammed began preaching in 611. The third period closes when the Italian Parliament relieved the Pope of Temporal Power in 1871. The fourth period has its middle point indicated by the failure of the Jews to restore temple worship in the year 1917 after the Allies captured Jerusalem. For Daniel says, "In the midst of the week *He* shall cause the sacrifice and the oblation to cease." (9:27.) If therefore three and a half of Revelation's seven periods have passed we should be able to identify this war by the statements in the mid-week account of the seven Christian periods as outlined in John's prophecy. The mid-week day in a week is the fourth day. The fourth letter to the churches of Asia contains the prophecy, "I will kill her children with death" (2:23). In the prophecy of the fourth seal death and hell have the power to kill with the sword and with hunger over a fourth part of the earth (6:8). The prophecy of the fourth trumpet tells of the smiting (8:12). The angel of the fourth bowl of wrath causes men to be "scorched with great heat" (16:8-9.) The fourth, fifth and seventh groups of Revelation's seven parallel prophecies each give the first three and a half periods as one figure. The fourth of Revelation's prophecy groups tells us that the nations shall tread the holy city under foot, forty-two months (11:2). (Here use the year-for-a-day-key.) The fifth prophecy group of Revelation at the close of the first half week, evidently justifies the slaughter of this war by the statements, "If any man shall kill with the sword, with the sword must he be killed" (13:10). *This I believe is a direct command ordering the men of this generation to conquer the supporters of autocracy.*

Daniel was twice told to seal up his prophecies (8:26 and 12:4 and 9). On the



contrary John was commanded, "Seal not up the words of the prophecy of this book" (Rev. 22:10). Only by careful research has it been possible to historically prove that the number of years between Artaxerxes' decree for the rebuilding of Jerusalem (Ezra 7:7-26) and the time of the baptism of Christ was exactly 483 years. The sixty-nine weeks of Daniel's prophecy exactly equals these years in their number of days (9:25).

*It therefore appears that in the obscured and related prophecies of Daniel and Revelation the year-for-a-day rule is our key.*

Daniel in his last chapter (12:7-10) tells us that after the end of three and a half times the wise shall understand. Gentile nations have continuously dominated Palestine for over nineteen hundred years, and the periods in the first and seventh Christian centuries when the Jews conducted their worship in Jerusalem were in the first instance under Roman and in the second under Persian government. Daniel's promise of 1290 days is understood by Zionists to mean that the Jew is to get back his land in A. D. 1918 (Dan. 12:11). The Zionists so calculate because their temple worship was last interrupted in A. D. 628, and counting the prophetic day as a year, the present year must be the time Daniel's prophecy is to be consummated. They arrive at this conclusion by adding the years 1290 and 628. The result is the date 1918. They therefore expect that this year of 1918 is not to end before the Jews are guaranteed by treaty the independent possession of Palestine. Such a treaty could hardly be written while the war continues.

*But today we have a new triple key.* For in the year 1917 the peace moves of the Pope were taken advantage of by Austria and Germany to defeat the Italians in battle. Sentiment adverse to the Pope has resulted among the pro-ally nations. This sentiment will be a factor in the peace treaty at the close of the war (Dan. 7:25-26). "They shall take away his dominion" is significant. *This is triple key, part first.*

The Jews had opportunity to renew their temple worship in 1917 but failed (Dan. 9:27) "In the midst of the week *He* shall cause the sacrifice and the oblation to cease." *This is triple key, part second.*

The Russian state church was disestablished in 1917 in such a manner as to strongly suggest Christ's words, "I do cast her into a bed \* \* \* and I will kill her children with death." (Rev. 2:20-23.) *This is triple key, part third.*

For this present time "Jesebel" is evidently identical with "Babylon." "Babylon" existed prior to the time of the ten kings, while the Pope came into Temporal Power during their time—(Dan. 7:8 and 20-26). Because "Babylon" is an offense to God we can understand the prophecy telling of the destruction of the Jewish temple-worship accomplished by the Greek Church in the year 628—(Rev. 2:20 and Dan. 12:11).

At the dictation of an angel Daniel prophesied concerning the effects of this present world war:—"When they have made an end of breaking in pieces the power of the holy people—(12:7)—He shall cause the sacrifice and the oblation to cease." (9:27). These prophecies were fulfilled in 1917 and refer to Jewish power and their temple-worship.

For the Greek Church this war is the actual time of "tribulation." (Rev. 2:22).

## Seventy Weeks Supplement

SEVENTY WEEKS									
DRAWN BY G.W. DRIESCHER									
(THE TEXTS ARE FROM REVELATION)									
COPYRIGHT 1917 B.H. HAYNES, M.D.									
69 WEEKS	I DAY	II DAY	III DAY	IV DAY	V DAY	VI DAY	VII DAY	VIII DAY	ETERNITY
GROUP I	CHURCHES						(CH. 1)		
	2:1-7	2:8-11	2:12-17	2:18-29	3:1-6	3:7-13	3:14-22		
	SEALS						(CHS. 4 AND 5)		
GROUP II	6:1-2	6:3-4	6:5-6	6:7-8	6:9-11	6:12-17 (7:1-17)	8:1		
	TRUMPET BLASTS						(CH. 8:2 AND 6)		
GROUP III	8:7	8:8-9	8:10-11	8:12 (9:1-12)	9:1-11 (9:12-10)	9:13-21 (11:1-2)	11:15-18		
	THUNDER VOICES						(CH. 10:1)		
GROUP IV	12 MO. (1:3 YRS) (DAYS)		1260 DAYS (12 YRS) (DAYS)		1260 DAYS (12 YRS) (DAYS)				
	SYMBOLICAL FIGURES								
GROUP V	12:1-10	1260 DAYS (12 YRS) (DAYS)		12:11-18	(FIRST ANGEL) 14:1-7	(SECOND ANGEL) 14:8	(THIRD ANGEL) 14:9-12		
	12:7-17								
	34 TIMES (DAYS)								
GROUP VI	13:1-10	12 MONTHS (12 YRS) (DAYS)							
	CURSES						(CHS. 15:1 TO 16:1)		
	16:2	16:3	16:4-7	16:8-9	16:10-11	16:12-16	16:17		
GROUP VII	TIME AND ETERNITY						(CH. 17:1)		
	17:3-18			CH. 18 (21-22)	19:1-10	19:11-21	20:1-6		REVELATION 21:1 TO 22:5
CONCLUSION									
(22:6-21)									
ETERNITY									
69 WEEKS									
405 B.C.									
6 WEEKS									
160 B.C.									
THE THREE DISASTERS									
34 YRS.									
25 A.D. (DAN 9:25)									
29 A.D. (DAN 9:26)									
70 A.D. 628 A.D.									
FIRST HALF WEEK									
284 YRS. 298 YRS. 1260 YRS. 168 OR 166 OR 167 OR 163 YRS. (MARKED) 220 OR 36000 YRS. ETERNITY									
29 A.D. 313 A.D. 611 A.D. A.D. A.D. 1871 1917 1963 A.D. 2131 OR 2370 OR 2328 A.D. 2 A.D.									
GOVERNMENTS I, II, III, IV (DAN. 2:31-45) THE GROWING STONE - CHRISTIANITY									
GOVERNMENTS I, II, III, IV (DAN. 7:2-27) CONTROL BY MOST HEAVENLY SAINTS									
SEVENTIETH WEEK OR GENTILES WEEK									



# THREE PIVOTAL POINTS

## BIBLE PROPHECY CHART.

SEVENTY WEEKS (THE ENTIRE BOOK ANALYZED BELOW, ALSO ALL THE TEXTS ARE FROM REVELATION)									
DRAWN BY G.W. DREISCHER								COPYRIGHT 1918 B.H. HAYNES M.D.	
69 WEEKS	I DAY	II DAY	III DAY	IV DAY	V DAY	VI DAY	VII DAY	VIII DAY	ETERNITY
GROUP I	CHURCHES							(CH. 1)	JUDGMENT
	2:1-7	2:8-11	2:12-17	2:18-29	3:1-6	3:7-13	3:14-22		
	SEALS							(CHS. 4 AND 5)	
GROUP II	6:1-2	6:3-4	6:5-6	6:7-8	6:9-11	6:12-17 (7:1-17)	8 1		JUDGMENT
	TRUMPET BLASTS							(CH. 8:2 AND 6)	
	8:7	8:8-9	8:10-11	8:12 (8:12-13)	9:1-11 (9:12-13) FIRST	9:13-21 (11:14-16) SECOND	11:15-18 THIRD		
GROUP III	THUNDER VOICES							(CH. 10:1)	JUDGMENT
	42 MO. (3 1/2 YRS. (DAYS))			1260 DAYS (3 1/2 YRS. (DAYS))					
	SYMBOLICAL FIGURES							(=)	
GROUP IV	12:1-6								JUDGMENT
	1260 DAYS (3 1/2 YRS. (DAYS))				(FIRST ANGEL) 14:1-7	(SECOND ANGEL) 14:8	(THIRD ANGEL) 14:9-12		
	12:7-17								
GROUP V	3 1/2 TIMES = (DAYS)								JUDGMENT
	13:1-10								
	42 MONTHS = (3 1/2 YRS. (DAYS))								
GROUP VI	CURSES							(CHS. 15:1 TO 16:1)	JUDGMENT
	16:2	16:3	16:4-7	16:8-9	16:10-11	16:12-16	16:17		
	TIME AND ETERNITY							(CH. 17:1)	
GROUP VII	17:3-18			CH. 18:1-19:1-10 19:11-21 20:1-6				REVELATION 21:1 TO 22:5	ETERNITY
NUM. 14:33 MOSES EZEKIEL 4:1-5 EZEKIEL 4:1-5	CONCLUSION			(22:6-21)					ETERNITY
69 WEEKS	25 A.D. (DAN. 9:25)			SECOND HALF WEEK				1888 YRS.	
69 WEEKS	29 A.D. (DAN. 9:26)								
THE THREE DESOLATIONS OF JEWISH TEMPLE-WOR- SHIP-167 B.C., 70 AND 62 A.D.	10 A.D.			628 A.D.					
THE THREE PIVOTAL POINTS	FIRST HALF WEEK			1878 YRS.					
GOVERNMENTS I, II, III, IV	284 YRS.			1260 YRS.					
GOVERNMENTS I, II, III, IV	29 A.D.			313 A.D.					
	10 A.D.			1878 YRS.					
	29 A.D.			313 A.D.					
	10 A.D.			1878 YRS.					
	29 A.D.			313 A.D.					
	10 A.D.			1878 YRS.					
	29 A.D.			313 A.D.					
	10 A.D.			1878 YRS.					
	29 A.D.			313 A.D.					
	10 A.D.			1878 YRS.					
	29 A.D.			313 A.D.					
	10 A.D.			1878 YRS.					
	29 A.D.			313 A.D.					
	10 A.D.			1878 YRS.					
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	29 A.D.			313 A.D.					
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	29 A.D.			313 A.D.					
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	29 A.D.			313 A.D.					
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	29 A.D.			313 A.D.					
	10 A.D.			1878 YRS.					
	29 A.D.			313 A.D.					
	10 A.D.			1878 YRS.					
	29 A.D.			313 A.D.					
	10 A.D.			1878 YRS.					
	29 A.D.			313 A.D.					
	10 A.D.			1878 YRS.					
	29 A.D.			313 A.D.					
	10 A.D.			1878 YRS.					
	29 A.D.			313 A.D.					

# CHART DEDUCTIONS

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## AFTERTHOUGHT

While constructing the chart—which this pamphlet is an attempt to describe—when a partial solution would illuminate a portion of the field it was immediately recorded. And so working through the months as opportunity offered, discovery followed discovery. At last the whole field of endeavor had been covered; and all the parts of the structure were in their proper places. Yet there was still doubt; perhaps what seemed a solution was only a delusion. The chart was given another careful review, and there on its face stood the answer to all my questioning. Unseen before, but now perfectly plain stood the conclusive answer: The middle column and the middle group on the chart contain all the difficult problems of its construction, and wonder of wonders, **THEY FORM A SYMMETRICAL CROSS.** Here then had lain the proof possibly undiscovered until now. The still small voice spoke in my inner consciousness, “The solution is confirmed.” It sang the words over and over again. Yes, the Master Who gave to John the vision and commanded him to write it out just as it was given, **HID HIS INDIVIDUAL MARK IN THAT WRITING.** He must have put it there as a sign to confirm and comfort those who by study seek to find out and know for themselves Jehovah, and His purpose as revealed by His Son, Jesus Christ.

This chart has been sold or given to about 2,500 clergymen. Just three objected to it. One said it conflicted with authorities. Another gave no reason. And the third, a college president, explained that a “prophetic gap” occurs after the sixty-ninth week. The author believes that if there is such a gap it has at most only the length of time that Christ was engaged in his active earth-ministry. This was about three and a half years. But personally, we understand that seventy follows immediately after sixty-nine.

The “False Prophet” mentioned on pages 16 and 20 is certainly the Mohammedan faith. The two-horned-beast is the government that is to rule the world during the second half week. We were mistaken in thinking this beast the same as the “False Prophet.” Our manifest mistakes in the first edition bring out more strongly the reliability of the chart as a guide.

The author accepts the claim of the Roman Catholic Church to that prophecy by Daniel concerning the three kings and the three horns (see “Postscript” page 19.) It therefore follows that if this figure does represent the Head of that Church, the Pope would therefore meet defeat in 1917. Because our chart on the preceding page shows that 1917 is the end

of the "three and a half times." In 1917 the Pope made a strong plea to the nations for peace and its re-establishment. The Central Powers cleverly turned this peace plea to their own use and by deceiving the Italians accomplished their defeat. That the Pope was caught in so clever a manner by the Central Powers has subjected him to the adverse judgment of the whole world. So was fulfilled—in our opinion—the prophecy found in Daniel 7:25-26.

And if there is any prophecy that tells when the war is to end, it is found in Daniel 12:11. This phase we have discussed in our "Afterthought" in the middle pages of this pamphlet.

—The Author.

### March, 1918.

The importance of the entering into the war of the American Democracy has become more evident since this pamphlet was published eight months ago. Remember that the Italian Parliament relieved the Pope of Temporal Power in the spring of 1871, and that the United States declared war on Germany April sixth, 1917. The interval is almost exactly 46 years after the act of that Parliament. Commentators agree that in Daniel and Revelation where the figure of a beast is used it refers to civil government. With this rule in mind it becomes plain that the seven-headed-ten-horned-beast of these books is the Roman civil government. The Kaiser claims for himself the position of power and dominion which Tiberius and the succeeding Caesars have exercised. Thus from the time of the Crucifixion to the present have the ideals of Roman civil government remained. Tiberius established the law of lese majesty and Wilhelm's throne is protected by it. This Roman ideal of government is autocracy. When the United States entered the war autocracy was challenged. That declaration of war seems the most significant act possible when we consider that the heathen institution of autocracy is thus placed at death grips with Christian democracy. With these thoughts in mind if one will read the twelfth chapter of Revelation it will suggest almost to the point of certainty that the decision for war by our democracy is the very act which marks the middle point of the "Gentiles' Week." This conviction makes some changes necessary in the dates on the chart; 1917 thus takes the place of 1918. An error in the length of the first "day" is also corrected. The two halves of the "fourth day" in the new chart have each a length of 46 years. A change is also made in the "69 Week" line for the following reason: Daniel foretold the dates of the beginning and the ending of Christ's earthly ministry (Daniel 9:24-27). The day-for-a-year-rule that applies to this prophecy is found in the writings of Moses and Ezekiel (Num. 14:34 and Ezekiel 4:4-8). The "69 weeks" prophecy begins early in the seventh year of the first Artaxerxes (Ezra 7:7-26). This was the

year 458 B. C. The prophecy closed with "Messiah" arrived in 25 A. D. This was the year Christ was baptized and began preaching. The interval between the first and the second date was 483 years. The "69 weeks" have also 483 days. The "62 weeks" began with the coronation ceremonies for the second Artaxerxes in 405 B. C. and ended with the Crucifixion in 29 A. D. The interval was just 434 years. And the "62 weeks" contain just 434 days. Jews have observed how perfectly these two time prophecies point out the four years Christ was engaged in His earth ministry. The Jews now apply the same day-for-a-year-rule to the promise in Daniel 12:11. This is the vitalizing text of Zionism because Jews know that as a result of an alliance with the Persians they got possession and control of Jerusalem and Palestine and held it for fourteen years. Then they lost Jerusalem to the Romans in 628 A. D. Thus was suspended for the last time Jewish temple worship. Daniel's prophecy of "1290 days" seems to point to this event. Add to the date 628 A. D. Daniel's 1290 years, and the date of the promised restoration of Palestine to the Jews appears as 1918 A. D. Since the Allies captured Jerusalem in 1917, if the Jews are to get possession of Palestine in 1918, it seems most likely that it will occur as a result of a treaty. Such a treaty can hardly be made without being at the same time the agreement that must come at the end of the war. Jews were free to renew at Jerusalem their sacrificial temple worship as soon as the city was captured, Dec. 27, 1917. And the failure of the Jews ~~to~~ to do seems to point out that date as the middle point of the "Seventieth Week" (Dan. 9:27). The Kaiser's hope of being Pope-Emperor of the world in his palace on the top of the Mountain of Olives was shattered by this capture. This analysis of Bible history involves the proposition that at a time not more than 45 years hence men commonly will be living to very great ages. I have stated my belief on pages 12, 14 and 17 that men during the "fifth day" period are to live to such ages as did Abraham. A search of modern medical writings tends to support this belief. Before our local medical society we delivered a paper which was a review of recent literature. Some twenty-five articles and books were quoted to show the present trend toward a belief that old-age results chiefly from poisoning by disease germs which are growing in the human tissues. And that immunization as at present practiced will tend toward very greatly lengthening the span of life. This paper was published in the *Journal Lancet* of Minneapolis, Feb. 1st, 1918.

Nature's record and the Bible story are equally God's books.

My analysis of Scriptural time has two grand divisions. Each grand division has seven sub-divisions or "days." The period when Christ was teaching on earth marks the dividing point between the grand divisions. In the Genesis account Creation's first six days are represented as **completed**.

But the "seventh day" is represented as **continuing**.

I understand that the "seventh day" began when Adam fell into sin, and continued until that sin and all other transgressions were pardoned as the result of Christ giving up His life on the cross. This makes Creation's "seventh day" an era of about 4000 years. Also, I understand the seven letters to the churches of Asia in Revelation's second and third chapters are a chronological and prophetic history of Christ's earthly church. This historical account is supplemented by six parallel historical accounts in the same book. The fourth of these seven accounts is the prophecy John made after hearing the secret message of the seven thunder-voices and after he, at the command of the angel, ate the book. Deep meaning and mystery are here indicated. The fourth letter to the churches—the one to Thyatira, and the supplemental accounts that appear in division four of each of the six subsequent and parallel accounts form a column presenting fully as deep difficulty and as great mystery. Column four and number four of the parallel accounts form a symmetrical and significant cross. It is graphically outlined in the accompanying chart.

Chapter ten and the first thirteen verses of chapter eleven in Revelation is a section evidently interposed into the midst of the account of the sixth trumpet. The reason for this confusion of order is evidently to make the problem of interpretation difficult. The command to John to seal up the message of the seven thunder voices confirms the theory that John purposely obscured the prophecy's meaning. If this account had stood in its logical place between chapters eleven and twelve the problems of Daniel and Revelation would have been solved more easily. Daniel also twice received similar commands to seal up prophecies (Dan. 8:26 and 12:4 and 9).

Because in the sixth trumpet blast we have the account of the seven sealed-up thunder voices it seems necessary to give the author's interpretation of the figure of the trumpet blasts. I find the figure introduced by a statement which I understand means that the prayers of Christian people result in suffering for the wilfully rebellious against Christ's rule. One-third of mankind only, are affected during each of the first four trumpet blast periods. Evidently this was due to the slow progress of evangelization and to compromises with heathenism. During the fifth and sixth trumpet periods a general system is evidently to dominate all the peoples of the earth. The seventh trumpet period is the age when Christ's rule over the governments of this world is complete. Historically, the first trumpet age was a period of fiery evangelism. The second trumpet was the age of powerful state-supported extension of the Christian faith. The third trumpet tells of a "star" "Wormwood" which must be Mohammed and his teaching. The fourth trumpet pictures an age of extension and intensification that must mean the pres-



ent war and the conditions that led up to it, as well as the reconstruction period that will follow. Probably the fifth trumpet will be a system of world-government which is to be inaugurated in 1963 A. D., and continue during an age of great peace and prosperity. Probably also, the sixth trumpet is the picture of an age when the world through prosperity and pride has come to the final war—Armageddon. Probably the experience of Armageddon will so educate the world that when the age of the seventh trumpet comes all the *resurrected saints then living will acknowledge the rule of Christ.*

The wounded head of the beast probably means the Jewish nation.

After accepting the rule that in Daniel and Revelation the figure of a beast is always a civil government we come to the question, what does the figure of a woman mean? The solution that seems to apply to all such figures and at the same time agree with the known facts of history is that the woman is the type for God's church in this world. What then, is the amazing figure of the "woman" "Babylon" sitting on the seven-headed-ten-horned-beast? This seems quite clearly to be the state supported church. Support of churches by state money has ceased except in those countries of Europe with a monarchical form of government. Observe the position of chapters 17 and 18 in the chart. This shows that the institution of state support of churches is to cease during the second half of the fourth day. We may therefore expect that the system of state support of churches will disappear from the earth during the next 46 years. This system of state control of churches, through pay of ministers from state money, is so evidently a leading cause of the present war, that it is the commonly accepted program that state churches are to be disestablished in the reconstruction at the end of the war. A clear understanding that the figure "Babylon" applies to all the churches receiving state financial aid will surely hasten the movement toward this disestablishment.

The latter half of the fourth day period evidently is to be a time of recovery from the war and a time of great social and religious activity. At its close a notable mass-movement of Jews to Christianity is fore-shadowed. This movement towards Christ by the Jews, beginning in 1963 A. D., is to continue during the whole 168 years of the fifth day. Then will appear "them which say they are Jews, and are not, but do lie." Thus will the beginning of the sixth day be signalized. These false Jews may easily be the great money-lords of those times and have their place of residence in or near the city of Jerusalem. The Dragon (devil) and the Beast (world-government) and the False Prophet (Mohammedism) will in the sixth day gather the peoples of the world to the battle of Armageddon. The size of the army shows that the world will then be very densely populated. We could not now possibly produce that army of 200,000,000 tanks. The battle is probably to occur near



the mountain of Megiddo where Josiah fought his last battle. We are told that the waters of the Euphrates River are to be dried up to make a road for the coming of his vast army from the East. This water will then all be utilized to irrigate the rich lands and will have made them desirable as a part of the plunder the armies expect to secure. It seems this battle of Armageddon is to occur near the close of the sixth day. But the greatest event of that day is described in chapter seven of Revelation which tells of the removal of God's people from the world before the catastrophe of Armageddon. One way of attempting to ascertain the length of the sixth day is to assume that the second half week is to have the same number of years as the first half. The first half lasted from crucifixion in 29 A. D., to 1917 A. D., or 1888 years. We are told that the seventh day is to last a thousand years. This added to the last half of the fourth day (46 years) and to the full length of the fifth day (168 years) gives a total of 1214 years. This subtracted from 1888 years leaves 674 years as the length for the sixth day. Daniel assures us concerning these prophecies that from the middle of the week "the wise shall understand." This understanding by the wise will be the larger reason for the great era of peace extending from the close of the present war to Armageddon—a period of over 800 years.

My study takes the words of Jehovah's prophets and puts upon them their natural value. I hold that the Bible is His revealed word to men. I also believe He has written another book in nature and that these books must be so read as to harmonize.

Also I hold that a person who has not experienced the miracle of conversion is not fit to teach God's word nor is even able to understand it. I have given the one thousand years their literal value because they tell of a time when the conflict with the devil has ceased. There is therefore no reason for obscuring the meaning of the prophecy to the people of that day.

There are sure to be two opinions as to whether the first half week began with Christ's baptism or crucifixion. If we take the date of His baptism we thereby lengthen the first half week by four years and would also add an equal number to the probable length of the sixth day. However, I believe the Crucifixion is the true starting point of the Christian age. Christ said on the Cross "It is finished." I feel that He was not fully revealed until the Crucifixion.

The "2300 days" (of Daniel 8:13-14) are manifestly intended to count from the date of the first desolation 169 B. C. And the day-for-a-year rule throws the date for the beginning of the sixth day on the year 2131 A. D. Also "Them which say they are Jews, and are not, but do lie," will at this time we believe re-establish temple-worship; thereby giving the required sign for the starting of the sixth day period. We have calculated that the sixth day is to have a length of 674 years. We know from numerous texts that

before the end of these 674 years Christ will send His angels and gather His people (Mark 13:27, etc.) out of the world. But the time when this gathering is to occur is known only to the Father (Mark 13:31-32). The sixth day appears to end with Armageddon completed in the year 2805, A. D., followed immediately by the seventh day period lasting one thousand years. We must admit our mistake on page 14 where we said that the date of the ending of the sixth day was unknowable. The one unknowable occasion (date) is that when Christ shall gather His own from among the peoples' of the earth. However it appears to come as a sort of preparation for Armageddon. For all the other dates of the Seventieth Week He has made provision that we may know, or learn when these events are to occur.

I now believe that Mohammedanism rather than Judaism is to be associated with Christianity as one of the "Two Prophets" during the latter half of the Christian Age.

Two charts are published in this supplement. The first represented my views when I began writing it two months ago. The second expresses my conclusions at the end of that period of study—April 22, 1918.

Various dates are given by different historians for the capture of the City of Jerusalem by the Jews and Persians. These range from 613 to 615 A. D. There is however no conflict regarding the date when the Byzantine-Romans recaptured the City. All authorities agree, that was in 628 A. D. Thus the date of the last desolation of Jewish temple-worship is positively fixed.

The author wishes to express only a layman's opinion in matters of Scriptural interpretation. But as a physician he is ready to assume responsibility for the statement that a human life-time of 175 years should be the common average when immunization is fully employed. Bible scholars needed this faith to apply the day-for-a-year-rule to John's Revelation in chapter 9:1-11. The author thinks the government doctors protected by armed aeroplanes then will compel populations to receive immunization. But only rebels against God will grow weary of the life prolonged to 150 or more years.

B. H. HAYNES, M. D.,  
St. James, Minn.

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Reference Works—Nelson's Perpetual, Americana and Britannica Encyclopedias, and Dr. C. D. Ussher's book—An American Physician in Turkey.  
April 1918.

Because of the small number of persons actively interested in this type of Biblical investigation, the author finds it necessary to increase the price of this chart and the accompanying notes. Hereafter the price will be three dollars and fifty cents each.



THE AUTHOR

#### THE FUTURE.

Social justice is democracy's passion. Japan and China are now held in areas so limited that 3,000 of the Japanese and 500 of the Chinese each must subsist from one square mile of productive soil. Victorious democracy will right this wrong. Then will follow the centuries of peace.

"Ye shall know the truth, and the truth shall make you free."—Christ's words to the Jews who had believed Him. John 8:32.

## SUMMARY

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The author finds himself in a middle position between two great groups of interpreters of the prophecies. One group holds that after the sixty-nine weeks there follows a "prophetic gap" in which we now are. The other group holds that six of the seven periods of John's Revelation have already passed and that the present war is Armageddon.

We present in our pamphlet, "Seventy Weeks," and in this supplemental pamphlet, our argument showing—in our opinion—that the three and a half times of Daniel and Revelation mean the same as the first half of the seventieth week, and also mean the same as the first half of the Gentiles' week or the first half of the Christian age.

Before Armageddon Christ's people are suddenly all taken out of the world. Armageddon slays one-third, but the remaining two-thirds of the people fail to repent. After an interval this remnant of mankind is slain. Also at that same time the resurrected saints are judged and given their rewards. These saints reign on earth with Christ a thousand years. During these thousand years the devil is chained. At its close he is loosed and starts a war against God's people. The people who follow the devil are devoured by fire from heaven. The blood from this slaughter will make a lake two hundred miles wide and three feet deep. The devil is then thrown into the everlasting fire where the beast and the false prophet have been for over one thousand years. At the close of the second judgment death and hell are cast into the same everlasting fire.

The time for taking the saints out of the world before Armageddon and the subsequent slaying of the remainder of the wicked is both unknown and unknowable—Mark 13:31-32. Paul, in a burst of ecstasy, says in First Corinthians (15:50-55), "We shall not all sleep, but we shall all be changed." This to me has the meaning that the saints who are removed before Armageddon are to receive their rewards in the First Judgment. The time for which seems to run parallel with Armageddon and continues thereafter during the time while two-thirds of earth's population left alive after that battle are slain. The saints already gathered in one place receive their rewards. This portion of Scripture must remain a sealed record until the time of its fulfillment.

SEVENTY WEEKS SUPPLEMENT.  
CORRECTION NOTE.

(For This Pamphlet.)

The italics on page seven should read: resurrected saints and the living translated saints will acknowledge the rule of Christ.

The second paragraph on this same page should have the following added: The prophecy of "666" seems to portray a worshipful reverence for Jewish wealth and power during the second half of the Gentiles' week. (Rev. 3:9 and 13:12-18)

The middle paragraph on the same page should be supplemented as follows:

The figure "Jezebel" certainly refers to the present events and the troubles of the Russian state church, and to the slaughter of the war. (Rev. 2:20-23)

While the woman "Babylon" is certainly the figure for the unfaithful church and while we must admit that she continues from early in the Christian age down to the time of the first judgment, yet it is also true that during much of this same time a faithful church was being persecuted by the Dragon-beast, and this church was given during the first half week "the two wings of the great eagle" (which I understand from likeness of shape and historical setting refers in part to the settlement of the American Continent) "where she is nourished for a time, and times, and half a time" (three and a half periods.) The Dragon-beast then starts a war on the remainder of the woman's seed who keep the commandments of Christ—(Study GROUP V on page XIV, and the references, to find what next occurs to the Dragon-beast.) As a result of the war against the seed of the pure church the Dragon-beast is dethroned by the two-horned-beast. Here is direct prophecy that the power which started this war is to be defeated. And also remember that this Dragon-beast is a world government as shown by the rule that in Daniel and Revelation the figure of a beast means a civil government. Our Ambassador Henry Morgenthau tells how Germany's Ambassador Baron von Wangenheim revealed how at Potsdam German leaders on July 5th, 1914, planned for the starting of the war.—WORLD'S WORK June number.

I would amend the third paragraph on page twelve, because we only know Christ's people are to be taken from the world sometime during the 671 years of the sixth period. However when Christ takes away His people the natural results will follow: (Rev. 18:4-24.) In this same third paragraph we made the error of placing the slaughter in the neighborhood of the second rather than the first judgment. The fourth paragraph carries an overstatement where it says the time for slaying the wicked who remain after Armageddon is not known or knowable. It is quite possible that Bible scholars will agree that this event must come in the year of our Lord 2805.

In study use the chart on page XIV. Group Seven in this chart should have the first six days occupied by Rev. 17:3-18. Like Groups One, Two, Three, Four and Six, Group Seven has no mid-week point designated.

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## ADDITIONS TO MAKE SOME MATTERS CLEAR AND CORRECT OTHERS

Dr. James M. Gray says that the fourth empire of the prophecy in Daniel's second chapter has from as far back as Josephus been accepted by orthodox writers as meaning the Roman Empire. Without quoting the doctor farther we turn to the figure of the four beasts in Daniel's seventh chapter. Here also the fourth figure is evidently the Roman Empire. The belief that these two figures are parallel types is the foundation on which our chart is constructed.

"The seven heads are seven mountains. . . . they are seven kings. . . . and the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition." (Rev. 17:9-11). Our chart shows that the beast is the devil. The seven mountains and the seven kings are types standing for the seven periods of the Christian age. This age as the chart shows stretches from Christ's baptism to the close of the seventh Christian period, having a total length of 3605 years. This is about 220 years less than was the time from man's creation to Christ's baptism. Christ said—we believe concerning this comparison—"And except those days had been shortened, no flesh would have been saved; but for the elect's sake those days shall be shortened." (Matt. 24:22).

The prophecies giving the limits of the seven Christian periods are found in Daniel and Revelation, and indicate that the time from Christ to Constantine's Edict of Toleration is the first of the seven Christian periods, and that the second Christian period lasts up to the time of Mohammed's proclamation of his teaching; while the third Christian period lasts up to the time when Temporal Power was withdrawn from the Pope by the Italian Parliament. The fourth Christian period lasts up to the time of the promised conversion of the Jews in A. D. 1963. (Dan. 12:12). The fifth Christian period lasts up to the time Jewish temple worship is re-established in A. D. 2131. (Dan. 8:11-14 and Rev. 3:9). For the length of the sixth and seventh Christian periods read page VIII. There is a brief eighth period during which Satan holds sway on earth. (Rev. 11:7, 17; 11, 20:7-10). It cannot be called a Christian period because the Christian age was closed just previous to its beginning. Satan at that time seems able to blot out the influence of the Scriptures. It appears this age is the time of the second judgment. We are told Christ's chosen and faithful ones selected in the time of the first judgment are to escape this trial. (Rev. 20:4-6.)

The two prophets who are at the close of the Christian age slain by the devil are well represented by two Bible characters, John the Baptist and John the Beloved. Of the Baptist, Christ said no greater man has been born, and of the Beloved he said, "If I will that he tarry till I come." Each was intimately related to Christ and each holds his peculiar place at the close of one of the two Scriptures. The Baptist was the last of the old line of prophets, and the Beloved is credited with being the writer of Revelation. Thus they in a special manner represent the Old and the New Testaments. These two records co-operating like two men are to dominate the thought and history of the latter half of the Christian age. Therefore the prophets are the Jewish and the Christian faiths. (This is to correct a contrary statement made on page IX). "Babylon," the state supported church, continues to near to close of the sixth Christian period. (This is to correct a statement on page VII).

The Balkans and Russia are dominated by the Greek church. By placing Christ in a subordinate position the doctrine of that church has lowered the moral standard of those nations.

Satan as Prince of this World tempted Christ, and we are warned that false Christs and prophets shall deceive many. (Matt. 24:24). The beast and the false prophet are but two among the many forms in which Satan by his cunning is able to deceive men.

Therefore now, at the end of three and a half times, we can claim Daniel's (12:7-12) promise, that now and hereafter the wise and righteous shall understand.

# A PARTING SHOT

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The seven-headed-ten-horned beast of Daniel and of Rev. 13:1-10 is a different figure from that of Rev. 13:14-18. The second appearance of this beast is evidently during the second half of the Christian week. This last appearance of the beast is by command of the two-horned beast. This second appearance of the seven-headed-ten-horned beast while called "666" accentuates the type of the former appearance where one of its heads exhibited a scar of a healed death-blow. If, as we believe, this wounded head signifies the Jewish nation, then in the second half of the Christian age the Jew is to dominate the world. Upon the back of this "666" type of seven-headed-ten-horned beast therefore "Babylon" must ride until her judgment during the sixth day of the Christian week, as is indicated in Rev. 17:10. Accepting this interpretation we would be required to apply Rev. 17:3-18 to time of the first six days of the Christian week.

The beast government of the first half of the Christian week founded its authority always on the basis of physical force. The beast government of the second half week seems to use the financial motive in exercising and maintaining its control. (Rev. 13:17). The two-horned beast, type ~~form~~ of government, seems to disappear after it sets up and gives life to the "666" type.

The ten kings of Daniel (7:8-26) are evidently not identical with the ten of Revelation (17:12-18), because the kings of Daniel quite surely apply to the time of the rise and history of the Pope,<sup>†</sup> while the ten of Revelation must apply to a group of ten governments that are to constitute the ruling powers of the world during the sixth day of the Christian week. As a result of abuses in the Church of that day these ten governments simultaneously resort to measures which desolate and destroy their "Babylon" church. About this same time the angel gives the command: "Come forth, my people, out of her." If this is the signal for the gathering of the righteous from among the peoples of the earth, as it apparently is, the trend toward the battle of Armageddon near the close of the sixth day becomes understandable.

In conclusion, we wish to say, this solution of the problems of Daniel's and John's prophecies rests largely upon the author's belief that the average human lifetime is, in the near future to be very greatly lengthened. The application of the year-for-a-day rule to the figure of the fifth trumpet gives the men of that age a lifetime of 150 or more years. Bible students were able to accept this year-for-a-day rule when it applied to the interval between the giving of the order by Artaxerxes for the rebuilding of Jerusalem and the arrival of the Messiah, but have balked at its general application to the prophecies of Daniel

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## POSTSCRIPT—Page 19

<sup>†</sup>We agree with the claims of the Popes that the passage in Daniel's seventh chapter concerning the three kings and the horns does mean the Papal office. The Pope's triple crown and the breast-plate with its three horns are the standing sign by which claim is made to this prophecy.



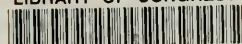
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and Revelation. Two years of study on this problem has led me to believe that this year-for-a-day rule was quite generally accepted at the time of the birth of Christ. Because the Greek version of the Old Testament was then found in any well stocked Greek library, Jesus himself used it when quoting Scripture. From then till now the year-for-a-day rule has been applied to the prophecies in Daniel foretelling the time for the Messiah's appearing. When, however, students sought to apply the rule to Revelation they came upon an apparent conflict where the prophecy of the fifth trumpet would change the allotted human lifetime from 70 or 80 years to double that duration.

The full acceptance by Bible scholars of our chart's interpretation will come when immunization has lengthened the human lifetime to 150 or more years. Our deductions as shown in the chart would have this prophecy consummated by the year 1963 A. D. Therefore this process of immunization must now be in operation to produce such very aged people by that time. My own work and experience with immunization favors this view.

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